

SLEEP

and

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SLEEP *and* DREAMS

By

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SLEEP AND DREAMS

"In a dream, in a vision of the night when deep sleep falleth upon men, in slumbering upon the bed; then he openeth the ears of men and sealeth their instruction."

If the reader will open his bible, he will find constant reference to sleep as one of the great agencies of spiritual instruction. The Jews believed firmly in direct messages in dreams. Abimelech, Solomon, Jacob, David, Joseph (the father of Jesus), St. Paul, Nebuchadnezzar, Daniel, Pharaoh all received definite instruction through dreams. Among people of all lands the testimony is convincing, that sleep is not a period of darkness and obscurity, but one of spiritual refreshment and intense mental activity. Modern psychology confirms this testimony, asserting that the hours of slumber are of immense value to the individual. Dr. Henri Jung in his "New Paths in Psychology" writes: "We find to our astonishment that an apparently senseless dream is quite full of sense and deals with extraordinarily important and serious problems of the soul."

It appears that there are no silly, absurd or fantastic dreams, but that all the seemingly vagrant memories that float through the consciousness on awakening are fragments of well-ordered efforts of the subconscious mind to relieve, direct and guide the faltering personality of the dreamer.

Individuals who pay no attention to their dreams are missing rare opportunities for instruction and improvement. "A dream not interpreted," says Hesda, an ancient Babylonian Jew, "is like a letter not read."

Sleep itself is one of life's deepest mysteries, and has yet to be fully explained. The Greeks regarded sleep and death as sisters, designating one as Somnos and the other Thanatos. "Sleep is a little death," they declared. It is probable that life and death and waking and sleeping are larger and smaller cycles in the life of the individual. One is objective, the other subjective. One analytic, the other synthetic. One active, the other reflective.

As the individual survives the dissolution of his body at death, he withdraws into a world of subjectivity and there ponders and reflects upon the meaning of life's memories. From the myriads of impressions gained during life he extracts those of essential worth and by some curious mental alchemy converts them into permanent ineffaceable records that serve him in later manifestations in the form of faculty, judgment, capacity and discrimination.

In the smaller cycle of waking and sleeping, the same process ensues. The individual withdraws from objectivity and views with more or less complacency his stock in trade gained during the daytime and by the same synthesis of thought makes logical categories that serve him through the waking hours of days to come. In death the link between the individual and his body is broken; in sleep it remains unbroken and the sleeper returns to his habitation in the morning.

If you have ever studied the face of a sleeping person you must have observed the blank expression. Some one is gone. This is the true explanation for sleep. The real tenant has retired to examine his booty; the house is empty. While the tenant is away the body mind carries on its important functions of repairing the damage to the bodily structure during the daytime. With infinite care and skill and resolution is oxygenates, ventilates, fumigates and purifies the habitation. It cleans the windows, scrubs the floors, opens the drains and gets the house ready for a new day of habitation.

It is a mistake, however, to assume that this house-cleaning is the only serious purpose subserved by sleep. It is only one of the activities we have to consider.

The primary purposes of sleep are four:

1. To rest and restore the physical body.
2. To give drainage relief and ventilation to submerged emotions, ungratified desires, and painful complexes through dreams.

3. To give the mind a chance to synthesize and co-ordinate the impressions of the day and instruct the sleeper.
4. The release of the individual for activities in other realms of manifestations.

Without attempting to justify this arbitrary classification, at this point, we will consider them in order.

Our Weary Flesh

If a person is asked why he spends one third of his life in sleep, he will likely respond: "I work hard and need sleep to rest me." Yet this is not quite the truth. It is not work alone or activity that crushes the body with fatigue. Indeed it is not those who work the most who sleep the most. On the contrary, it is precisely those who work the least who sleep the most. Before challenging this statement, the reader may pause and consider who in life's workshop finds greatest need for sleep. It is the baby, yet he "toils not, neither does he spin." A tender infant will sleep from 14 to 18 hours a day though his activities are confined to trying to focus his eyes and locate his food supply. What is it that wears him out and sends him scuttling back into the arms of Morpheus?

The baby is an individual who has upon his hands the job of training and developing a crude and helpless vehicle. This training is accomplished by experiment. He has first to connect himself with his brain. That delicate instrument is filled with tiny cells awaiting their Master's bidding. The infant begins his work by slow, tentative fumblings and gropings. He locates objects but has no sense of distance. He tries to connect with these objects often in vain. Have you ever watched a baby at this stage? There is a look of almost tragic concentration upon its face as it tries to understand the immensity with which it is encompassed. At last it reaches out and grasps its mother's hand and then by some hidden wizardry of consciousness an association takes place in the brain and life's great primal discovery is made. There is a *not self*—there is something outside of me! From that point one discovery after another is made and

each time something happens in the brain, tiny filaments reach out from tiny cells and embrace other cells, and the work of brain and nerve mastery has begun. But this is terribly hard work and the baby gets very tired and falls asleep from exhaustion and nerve fag.

We may live to be one hundred years old, but we will never need sleep so much as during this epoch when the brain is but potential jelly.

The reason the child sleeps less as it grows older is because the brain tracks become clear, associations are established, stop signals are lighted, and the individual enters into his brain heritage. He is able to handle the brain and nervous system without great friction and consequent fatigue.

Animals sleep a great deal for the same reason. The house dog untroubled by fleas would sleep his life away. He has a brain, but it is undeveloped and relatively clumsy and hard to manage. The strain of association with man, with his multiple wants and exigencies, tax Fido to the uttermost.

If you have ever tried to train a dog or teach him tricks, you have observed that he sleeps more than ever, during the process. I once taught a dog to carry and retrieve. At the end of twenty minutes' earnest instruction he would whine and evince real discomfort, his eyes would become bloodshot and there was every evidence of brain fatigue. When released he would flop down and sleep the sleep of exhaustion.

Savage people who may be regarded as primitive children sleep enormously. Slight mental exertion of an unusual character will put them to sleep. They, too, are getting acquainted with their brains and still fumble with new problems.

Yet we have men like Thomas Edison who work prodigiously and yet require little sleep. Why is this? Because they have exceptional mastery of their instrument of thought. They work softly, without friction, moving through a bewildering maze of concepts with unerring skill. Those who have watched Edison at work are impressed with the unclouded serenity of his brow.

He does not tighten up on his instrument when he thinks. His consciousness plays through his marvelous brain like sunlight in a pool. The deeper we delve into our consciousness the easier and more rhythmic our mental processes become. The more we work subconsciously the more creative we are. No one thinks with real depth and economy until he attains a unified automatism in the sub-consciousness. All true artists work this way. Genius represents not only greatness of mind but skill in its use.

The more we work automatically the less wear and tear on the brain and nerve centers and the less sleep is required.

There is another practical fact in connection with the need of sleep that is much overlooked. Unnatural habits of life create toxins and virulent body poisons that stupify the brain. More sleep is required in such cases. The tiny lives who labor to purify the temple, the myriad millions who sweep and wash and cleanse must work longer hours and do double shift. Excessive eating, and especially the copious use of flesh food, cloud and drug the body. The use of alcohol, tea, coffee and tobacco, deaden our sensitiveness. Failure to take adequate exercise puts a greater burden on the night workers of the body, who must strain and purify the lymph that surrounds our tissues. Sex excesses exhaust the nerve centers which clamor for longer periods of sleep and restoration.

A friend of mine who habitually used liquor, coffee, tobacco and meat stopped the use of them abruptly. At the end of the third month, he had shortened his sleeping time 40 per cent, with a 50 per cent increase in power and efficiency.

I doubt not that with the growth of skill in thinking, with increased knowledge of proper diet, and ultimate hygienic perfection and personal purity, men and women of the new age will find two or three hours of sleep adequate for their needs.

Our Harassed Feelings

It is not the fleshly body alone that suffers from the ravages of life and misuse. The emotional man is often in tragic disorder after a day on the stock exchange, or a wearying round of phantom chasing in the canyons of our deafening cities. Were it not for healing sleep, the average civilized man would forthwith lose his reason. The psychic pressure, which finds relief through our dream life, mounts steadily during a day of tension and anxiety, and when night comes the steam is at full head. Sleep alone will open the safety valve. To the harassed man there is no torture more exquisite than sleeplessness. Those who have lain awake during the dismal hours before dawn need no testimony on this point.

Men under great emotional stress need much sleep. Criminals condemned to death sleep soundly before their fateful day. The Chinese, who are past masters in the art of torture, reserve for their worst criminals death by wakefulness. The condemned is tied to a stake and kept awake until he loses his reason and dies in acutest misery.

The average man is 90 per cent emotions. Very few of us do any real thinking, but we are amazingly emotional. Now, emotions, passions and feelings are very dynamic and stimulating. An emotion always seeks an outlet in action. Under the influence of our feelings the body vibrates and trembles. If we could always express ourselves fully life would be sublime, but we cannot and do not. Indeed most of us are bottled up. Civilization demands that we shall repress a large part of our feelings, with the result that we are stifled and choked with them. The child and the savage may express their instinctive urges with impunity, but we who live under conventional standards must gradually repress ourselves. As we crowd back the urgent feelings a struggle goes on within the consciousness, indeed this battle rages during all the adult life with most of us. If we are so happily adaptable that we can sublimate our feelings, then our paths become easy, but if we smother them, they sink back into the subconscious or emotional vehicle and there they sullenly smoulder.

The dream life affords an escape for these baffled energies. The more repressed and thwarted the individual the more likely is he to dream. The dream may be so trivial and absurd that it conveys no meaning to the dreamer, yet it may release explosive forces. Indeed, as we have indicated, there are no meaningless dreams; none silly or trivial, but all are efforts to bring knowledge or adjustment to the harassed personality. The more ridiculous and paradoxical the dream the more it invites to scrutiny and study.

Psychoanalysts, who are the modern soothsayers, locate hidden maladies and nerve disorder by study of the dream life. They say, "Tell me what you dream, I will tell you what you are." They mean by this statement to imply that your dreams indicate what secret thoughts and feelings are pressing upward for expression. Every repression is a potential evil. Every expression potential good. It is the repressed desires, the hatreds, the hot rebellions, the sore humiliations that we have hidden in our consciousness that seek outlet in sleep.

If one feels violent anger and sternly holds it in check, he will likely dream of violence. I know one gentle, kindly man, who often dreams of committing cruel and revolting crimes. All of us at times do the most shocking and repugnant things in sleep. The psychoanalyst by analyzing these dream fragments can often locate the cause of the disturbance and dissipate it.

Many adults, usually highly cultured people, keep so tight a rein upon themselves and are so stiff and stilted in the day time, that their restraints follow them into dreamland. But the repressed longings and desires by dramatization and disguise and by many clever artifices manage to get loose and we have as a result symbolic and condensed dreams of wide varieties.

Most of us are badly choked up with longings and ungratified aspirations. We are obliged to work hard when we want to play, to smile when we would curse, to be humble when we would be proud. Lacking vocational training we are often condemned to a sordid routine of brutalizing labor that we loathe. One thousand men

engaged in varying occupations in New York were examined by psychologists and 770 declared they were doing work that was unpleasant and for which they were naturally unfitted.

It is to sleep, our soft nurse, that we turn for comfort. Shakespeare, who uses the word "dream" one hundred and fifty times in his plays, has Macbeth say, "Macbeth hath murdered sleep, the innocent sleep. Sleep that knits up the ravelled sleeve of care. The death of each day's life, sore labor's bath; balm of hurt minds; great nature's second course; chief nourisher in life's feast."

Have you not gone to bed with a heavy burden of care and awakened in the morning quite free of it; not until memory brought back your crushing load did you take up the burden again. Night had taken it away, and memory brought it back.

Freud is quite right in saying that dreams are expressions of unfulfilled desires, but quite wrong in asserting that *all* dreams are such. The great scientist has examined fifteen thousand cases in his practice, but they are all sick or morbid people who have never fully adapted themselves to life. An examination of fifteen thousand normal people would reveal that dreams are:

1. Desire dreams.
2. Instructive and symbolic dreams.
3. Projective and prophetic dreams (i.e., of the future).
4. Memories of actual happenings on other planes.

The amount of refreshment we get emotionally from our dreams depends to a great degree upon the thoughts we take to bed with us. Cheerful thoughts of faith and trust, happy thoughts of love and service are the best kind to foster when we clamber into bed. There is no doubt that the last thoughts before retiring act as powerful suggestions to the subconscious self; the dropping to sleep time seems to be the most sensitive period in human life, from the standpoint of auto suggestion. If you

drift over the borderland of sleep full of negative and depressing feelings nature can do little for you. All night long the patient work of the Inner Self will be hampered in its labor of rejuvenation. Coue was right in urging us to say to ourselves emphatically the last thing at night, "Day by day in every way I get better and better." No better formula could be devised to stimulate the subconscious mind to rid us of darkness, illusion, ignorance and pain. The law of life is progress, we go from darkness to light, from pain to joy, from death to life, and it is at night, when deep sleep falleth upon man that God keeps watch over his most wayward children.

The Master Dreamer

The third purpose achieved by sleep is to allow the Real Man who has escaped for the night from his house of flesh to inspect his impressions gained during the day time, and after reflection to synthesize and harmonize those impressions. Doubtless the master mind within you has since your childhood scrutinized at the end of each day the more or less jumbled assortment of experiences gained during the day, and from his scrutiny has drawn conclusions of value. This is probably why human beings progress emotionally, mentally and spiritually. We certainly have not much time for broadening in the day time. It is really during the night that the mind, always selective and inductive, plunges into the chaos of thoughts, feelings and impressions and tries to bring order and symmetry therefrom. Who has not gone to sleep with a troublous problem and awakened with the answer. Who has not drifted into sleep with his studies half digested and awakened with every element clearly defined and wholly assimilated and in its place.

We have greatly undervalued the counsel that sleep gives. No one should ever make a serious decision without first submitting it to his Great Counselor in sleep.

Sometimes the answer appears clearly and unmistakably, though this is rare. Usually there is a feeling in the consciousness as we awaken that impels us toward or repels us from, a given step. This impression or feel-

ing consciousness should always be heeded. It is an infallible index of a subconscious decision. Ignore it and you will have grief and regret.

If you have recently met an individual in a social or business way and you wish to get an accurate leading about him, this is suggested. Before sleeping hold the image of this person clearly in your mind until you drift into sleep. When you awaken think of this individual before any other thoughts have crowded in. The impression you have at that moment should guide you. If you feel elation or satisfaction or peace 'tis well, but if there is repulsion, anxiety or fear, then beware!

Great creative activity goes on during our sleeping hours. The master mind in us is sleepless, tireless and vigilant. He is ever analyzing, organizing, comparing, dividing, uniting, harmonizing and reconstructing. Some of the finest compositions in music, drama and literature have come to their authors in sleep. Robert Louis Stevenson was an indefatigable dreamer and drew the inspiration for his stories from plots conceived at night while he slept. He would wake up crying, "I have it, that will do," and would set to work transcribing.

"Kubla Khan," written by Coleridge, was entirely a dream product.

Tartini composed the "Devils Sonata" while asleep and transcribed it on awakening. Condorce, the great mathematician, solved in sleep difficult problems that baffled his waking consciousness.

College students frequently during examination periods have awakened and getting up, with their eyes closed, have written pages of excellent material while the body slept.

Who is the marvelous genie that works while we sleep? It is the tireless Manas, the master Thinker who has at his disposal resources that the awakened man cannot command. He is in a sense the architect of our destiny. Ever at work, day and night, he strives to bring from the riot of sensation, feeling and thought, some symmetrical and permanent conception of reality.

This Inner Architect is not content with weaving creative and literary mosaics in consciousness, but actually projects into the waking consciousness, through dreams, definite directive information and clear-cut warnings. Residing as he does in the realm of casualities, the Self sees the future as well as the past. A great percentage of our dreams are composed of images drawn from past experience blended with images of future experience. The groundwork or fabric of our dream is a composite of past experience, but neatly woven into this structure are strands of future events in approximately equal proportions. Of this we shall speak more fully in a succeeding chapter.

The extent to which we receive guidance and warnings in dreams is not appreciated by human beings. Anyone who will take the pains to follow the suggestions given herein will find that his investment of attention and labor will yield an astonishing return in skilled counsel and advice.

In domestic, social and business affairs a constant stream of wise admonitions flow from the hidden reservoirs of consciousness. In matters of health, there is no physician equal to our own Dream Mentor.

We are here on earth for experience. It is the soul that derives growth and evolution from the eventualities of life. For the purpose of getting these experiences the soul draws to himself his vestures of activity, thought and feeling. The physical body dwells in the arena of activity and is the foundation of the personality structure. Without the fleshy vehicle the whole plan of soul education would be frustrated. When the physical body becomes sick or falls into decay the house of life crumbles and the individual's opportunity for valid experience disappears. The health of the body is therefore a matter of immediate and insistent concern to the Ego. As his microscopic eye discerns bacterial or organic disturbances in his instrument he seeks to warn the personality of the danger. During the waking hours he can do little with the confused and stupid personality, but at night when the dense instrument is asleep, he is often able to sound his note of warning.

Night dramas.

The elaborate and highly symbolized content of the dream may sometimes puzzle the dreamer on awakening. Often many ideas are condensed and dramatized into one story; often there is a displacement of the essential fact to be given, so that it appears as an obscure and seemingly unimportant element in the dream. Symbols are very common.

The Dream Dramatist does not speak so much as he acts. By far the greatest element in dreams is motion. We are like people watching a moving picture drama. Sixty-seven per cent of the dream dramas are appeals to the eye, twenty-six per cent to the ear, one per cent to the sense of smell, one per cent to taste and five per cent to the touch. Those blind from birth have no sight dreams.

We shall not attempt a psychological analysis of the manner in which dreams are elaborated, but will give a few concrete illustrations of the warning dream as applied to health.

A business man in a western city dreamed one night that he was passing a dark alley when a cat sprang from the enclosure and lighting upon his shoulder began clawing at his throat. He awakened much terrified. The dream repeated itself on two succeeding nights. The dreamer became so alarmed that he went to his doctor. His physician was one of the old-fashioned type who regards dreams as mental spray or sea foam thrown off from the ocean of consciousness, and as such without meaning of value. He therefore advised his patient to go away and forget his silly dream. But the dreamer was not satisfied and went to a physician of the new school who heard the dream and immediately said, "Let me see your throat." Upon examination the dreamer was found to have a cancerous growth, which taken in time was cured. Does this not indicate the presence of a mind within who knows all, who sees all and who is the ever present guardian of health and security. We can assume that this mind within saw unerringly the danger and knowing that an ordinary dream would not awaken the sleeper to his danger, he devised this clever and terrifying dream and to be sure of its effect he

repeated it three times. **Animals** are extraordinarily common in the symbolism of dreams. This is a part of the strategy of the Dramatist. He is speaking in an age-old language. The animals are our oldest and most valued associates. Ever since man has inhabited this globe, he has had the animals to fight, to subdue and to befriend. Animals are so much a part of human consciousness that each type is a symbol of some quality. Who can say that the fox, the tiger, the snake, the dog, the elephant and the cat do not each speak of a definite quality. To dream of an animal is usually to dream of the quality or virtue they represent.

In general, cattle represent strength, horses vitality, dogs fidelity, elephants wisdom, snakes treachery, foxes cunning, cats aggression. But when we study dreams we must remember that each dreamer varies in his conception of the animal kingdom and each interpretation must depend upon the individual outlook. To some who are not repelled by snakes that creature represents wisdom. To another not so fortunate it symbolizes craft and treachery.

I have found that to dream of flies or insects is usually a presage of small worries, irritations and discomforts. To dream of rodents is even less fortunate and usually precedes some harassment.

Many years ago, before I knew much of the laws of health I was subject to a periodic physical disorder. Three nights before the onset of the trouble I would invariably dream in the morning of rats, swarms of them, coming toward me pell-mell. I would awaken with a sense of acute misery. Curiously enough, though a great lover of animal life, I have an especial horror of rats. It is probable my ego knew this and with a not too delicate sense of humor employed this symbol to awaken me. So great was my stupidity, that it was years before I associated this annoying dream with the state of my health. When I realized its import, I began at once to study the laws of health with the result that I have never been ill since and have never had a recurrence of the dream.*

(*See author's booklet, "Ways of Health.")

From respected authorities we could quote many instances of dreams like the above.

Galen cites the case of a man who dreamed he was in battle and a huge soldier bore down upon him with a sword, splitting him squarely in two equal parts. Three days later he was stricken with apoplexy, one side being completely paralyzed.

Another dreamed he was wounded on the knee by an angry bull. Shortly a tumor developed on the knee in question.

To be bitten by a snake is usually a warning to guard the spot attacked from cancer or tumor.

In the same rather sparkling and dramatic way the "Dream Advisor" invites our attention to domestic, social and business problems. To dream of living in a house which is in rank disorder, is an invitation to re-organize the life and get rid of useless accumulated truck.

To dream of fighting an animal is not a suggestion that you are in danger of meeting and engaging such a creature, but a warning that the quality that animal represents abides in you and is endangering your happiness or your social or business success.

You dream of going on a journey; you are in terrible haste to catch the train; you are packing in haste and confusion, leaving objects scattered about; when you get into the street it is crowded and you are hindered in reaching the station, arriving just too late. This is a typical neurosis dream intended as a warning to slow up. You are attempting too much, doing too many things, are in confusion and in danger of a break down.

To dream of falling hair or loss of teeth implies loss of equipment, either physical, mental or otherwise.

In dreaming of water, we are concerned with emotions. Air symbolizes aspiration; lands, houses and material things stand for concrete happenings. Fire has to do with change.

To illustrate. A dreamer is walking over stony places and he comes to a clear, sparkling brook, where

the sun shines upon the pebbles. This means that under difficult circumstances he has kept his faith; his emotional life, though shallow, is sound and clean. Deep, clear water would imply emotional depth. But if the water is turbulent and muddy and the dreamer is swimming in it with difficulty, let him beware. This is a clear intimation that his emotional life is befouled and in disorder and his life's hopes are in jeopardy.

Dreams of beautiful landscapes imply exhaltation and material joys.

Dreams of flying are often of physical origin, but clear, delicious memories of floating or darting swiftly through space, usually precede definite eras of intense spiritual aspiration. Sometimes the flying experience is a real memory of locomotion in other worlds of manifestation.

When we dream of other people, we are usually concerned with the quality they represent. If you meet a person in dream consciousness his dominant quality or characteristic is usually the thing to study. Do you know a very jealous person? To dream of him is likely a dream of jealousy. Do you know someone who is very pure? To dream of him is to dream of purity.

Thus B dreams that his uncle C is dying. He awakens and analyzes C's character. C is very generous. Thus generosity is the theme of the dream. But B is not dreaming of C but of *himself*. We are ego-centric in dreamland. Therefore the interpretation is, generosity is dying in B—beware!

Every cunning artifice, every purposeful device from rude nightmares to the quaint fleeting, drifting dreams that softly sigh and steal away are employed by the Dream Artist to beguile mortals from their follies and sins.

The reader will perhaps say to all this, "it is very interesting, but I never dream." This is not true. We all dream with unremitting constancy. What the objector means is, "I never recall having dreamed." Dreamless sleep is an illusion of memory. One forgets his dreams at the moment of awakening.

What we must realize is, that the brain itself does not participate usually in the dream, but as the tenant or Real Man enters his house of flesh in the morning, he touches lightly the etheric brain, impressing upon it the events of the night. The impressions are often exceedingly faint, not unlike the play of the wind across the strings of a lyre. Unless the will grasps these fleeting impressions at once they will fade into nothingness. Often the brain is dull and insensitive to finer impressions. If the body is toxic and poisoned with too much food, drink, bad air or indolence, there will be the so-called dreamless awakening.

How to remember.

For many years I have kept a pencil and note book at my bedside and have practiced writing down my dreams at once upon awakening, without delay. Procrastination is fatal. I have sometimes, when I had no light in my bedroom, impressed the dream on my memory, feeling sure it would be there in the morning, but it never was. It had completely vanished, every shred. By far the best method of fastening these fugitive wanderers of the brain, is one followed by J. W. Dunne, described in his able book "An Experiment with Time." He recommends, "A notebook and pencil is kept under the pillow and *immediately* upon awakening, before you even open your eyes, set yourself to remember the rapidly vanishing dream. As a rule a single incident is all you can recall and this appears so dim and small and isolated that you doubt the value of noting it down. Do not, however, attempt to remember anything more, but fix your attention on that single incident and try to remember its details. Like a flash, a large section of the dream in which that incident occurred comes back. What is more important, however, is that there usually comes into view an isolated incident from a previous dream. Get hold of as many of these isolated incidents as you can, neglecting temporarily the rest of the dreams of which they formed part. Then jot down these incidents in your notebook as shortly as possible; a word or two for each should suffice.

Now take incident number one. Concentrate upon it until you have recovered part of the dream story associated therewith and write down the briefest possible outline of that story. Do the same in turn with the other incidents you have noted. Finally take the abbreviated record thus made and write it out in full. Be especially careful to do this wherever the incident is one which, if it were to happen in real life would seem unusual; for it is in connection with events of this kind that your evidence is most likely to be obtained.

Think of nothing else until your record is complete. If on waking you are convinced you have not dreamed at all and can recall nothing, stop trying to recollect and concentrate instead on remembering of what you were thinking when you first awoke."

I have often awakened with no memory, but by brooding quietly over the waking thought in my mind, I have often found tied to it, like a tail to a kite, a sequential connected significant dream.

In the effort to recall there should be no tension, but rather subconscious brooding as in a day dream.

If the reader seriously considers making his dream life a part of his conscious memory, he should also when going to sleep quietly suggest to himself that he will bring back a complete memory of all essential dreams and instructions. And he should also try to awaken gently and easily. To emerge from sleep with a pop is to miss in a great measure the faint whispers of the Dreamer.

Dreaming true.

The most disconcerting factor in dream life is that we dream of the future. Of this there can be no shadow of doubt. There are literally thousands of substantial and credible cases on record that establish this fact. I have myself dreamed many times of trivial events that transpired days and even months later. I modestly decline to be called a freak for this reason. It is indeed a commonplace experience in the dream life of most individuals. There is certainly something wrong with our conception of time. Einstein in his theory of Relativity admits that "seeing ahead in time" is a possibility under his theory.

As we attempt to analyze the content of dreams we are struck with a certain fantastic quality that intrigues and mystifies. It is as though the experience had undergone some strange compression while being imparted to the brain. Is it not that in dreams the mind works in four dimensions instead of three, and that the eerie quality of remoteness and unreality arises from the attempted translation from a four dimensional consciousness to the three dimensional brain? If the dream mind works in four dimensions may not time have something more than length or extension? May not the past and future co-exist?

In J. W. Dunne's scientific work "An Experiment With Time," he concedes that brain activity provides the formal foundation of all mundane experience and all associative thinking, he concedes that the framework of dreams are built from the brain images, but concludes that the real dreamer is the "superlative general observer" who is the real fount of consciousness, intention and intervention, who is the personification of all genealogically related life and who is capable of limited pre-
vision. This power of pre-
vision arises from an extended four dimensional consciousness.

The disconcerting feature of this problem of futurity is the element of predestination. If we dream of events that come to pass days and months later, are we then not living in a universe where all is fore-ordained and immutably fixed? Does this not destroy all hope of free will?

Not in the least. Man has free will and uses it. By the exercise of that right of direction he determines his own future. If he behaves in a certain way, certain results will follow. If we were clever enough we could predict our own futures with reasonable accuracy. Given a clear map of the mind, emotions and activities of any individual, his general future is predictable. It is therefore conceivable that the "superlative observer" who keeps his vigil within us, who possesses a complete memory record of our past, can predict unerringly the minor and major events that lie ahead. Not because they are predestined, but because we made them ourselves.

Liberation During Sleep

In some respects sleep is the happiest and most enchanting period of human life. There is much mystery and charm about our dreams, coming from out of a world of drama in which many queer and quaint things happen. Try as we will, we cannot reconcile ourselves to the belief that these graphic things do not really take place. The ancients believed that the Soul left the body at night and wandered aboard, picking up bits of wisdom, meeting old friends, living and dead, and having strange adventures. Iamblichus said "The night time of the body is the daytime of the soul."

There is no doubt that for the alert and progressive individual, sleep is a time of spiritual quickening, but does he have any individual experiences beyond those described as desire dreams, directive and prophetic dreams? Is the world of dreams a purely subjective condition, or is it an objective state in itself? Does the dreamer when he withdraws from his physical envelope carry on independent and experimental activities?

Generally speaking he does not. So engrossed is he with his earthly appetites and ambitions, so prepossessed by his convictions of sense limitations that his dream life consists of a brooding subjectivity. Caught, as it were, in the mesh of thought and feeling, he is captive in his own tangled web. His dreams are ingenious fabrics of fact and fancy, shot through with threads of wisdom and futurity.

There is, however, a stage of development where the individual begins to relax his grip of earthly things and gains partial release. This may come with deep sorrow, prolonged illness, or tranquil senescence. Any experience that relieves us from the heresy of materialism may bring this release, or spiritualization of faculty. It comes occasionally to the highly gifted without the concomitant rudeness of suffering or the twilight of age. With such it is the reward of discrimination. They have placed a true evaluation upon earthly life and have discerned it as it truly is, a school of mental and moral training. Without disparagement of its value they steadily pursue the quest for Reality until they find it.

To such as these night is a period of intense spiritual reality. Enlightened and illuminated souls have ever found it so. Released from the encumbering flesh, through the long hours of slumber, they soar in the empyrean on the wings of aspiration.

It is not easy to explain how this is done, and we risk losing our readers' interest and confidence. Yet we shall take this risk.

When the body is fully asleep the real man is freed from his most cumbrous and rigid vesture.

Now the knowledge and wisdom of the soul is a product of two things:

- (1) Innate Omniscience and
- (2) Experience.

The action and inter-action of innate wisdom on experience has produced in the higher consciousness of the more evolved of our race an understanding of life and what it means. Freed from the heavy body which, after all, is only a vesture through which he has been contacting the world of nature, he proceeds to gather and assimilate his impressions in the world of thought and feeling. Having done this, he uses his innate knowledge to proceed with an objective-subjective life even though the physical body is asleep.

A developed man may during the night-time make new contacts with other beings, meet friends whose bodies are asleep or those who have passed through the change called Death; he may travel widely, carry on research and study and receive instruction from spiritual teachers. These are only a few of the manifold things that are possible to the awakened soul.

Let it be understood, however, that if the life in the body is dull, sensual and sodden, there is no liberation at night. If the individual during the day-time identifies himself with his physical existence and has no gleam of spirituality there can be no liberation. Unless there is a distinct and positive feeling of spiritual detachment and independence, there is no real movement apart from the sleeping garment.

But for the really enlightened being, there is movement in a world beyond the physical in which he employs transcendental energies.

The character of this intellectual and spiritual activity is not easily to be guessed from the chaos of absurdities that often haunt the brain upon awakening.

But there are, my friends, high adventure for the un-sleeping soul which cannot well be described or transmitted because of the elusive nature of our memories. Who has not, during sleep, soared like a bird of paradise inhaling the atmosphere of divinity and then as suddenly been drawn back into the dark drapery of the body? Who has not moved through unknown places, wrestled with strange adventures, been tossed into abysses of moving light? Who has not heard messages that the brain vainly struggled to translate? Who has not stood on the threshold of unintelligible mysteries, been enraptured with sublime melodies? Had glimpses of friends long since dead or held intelligent converse with them? I doubt not that we shall some day ransack the treasure-house of eternity with this adventurous genie who with such sleepless vigilance ranges through the sky.

Meanwhile, let us keep in mind the sacred office of sleep, and its sovereign influence upon life. Not only does it bring the sweet oblivion that heals the ravages of care, gives repose and respite from the stern exactions of existence; not only does it bring renewed life and positivity to the human battery—but it relieves emotional stress and tension, clarifies and arranges the mental content, restores high courage and clear-eyed hope, promotes spiritual perception and the sense of earthly values.

Repeat these benign verses from the pen of Ada Martin with the coming of the twilight and the evening star:

“O Happy Sleep! that bearest upon thy breast
The blood-red poppy of enchanting rest,
Draw near me through the stillness of this place,
And let thy low breath move across my face,
As faint winds stir above the poplar’s crest.

"The broad seas darken slowly in the west;
The wheeling sea-birds call from nest to nest,
Draw near and touch me; leaning out of space,
O Happy Sleep!"

"There is no sorrow hidden or confessed,
There is no passion uttered or suppressed,
Thou canst not for a little while efface;
Enfold me in thy mystical embrace,
Thou sovereign gift of God, most sweet, most blest,
O Happy Sleep!"

